

New Writings of Rav Ashlag

Class #10
Teacher: Meir Yeshurun



World Peace #3

Topics of Class #1 & #2

1. Everything, good or bad, has the right to exist
2. We are not allowed to destroy it
3. The creator did not finish creation
4. Everything is in a process of development
5. Unripe fruit is a good fruit
6. World reformers see 'bad' as broken machine
7. The Creator prevents elimination of bad
8. He allows only to transform bad to good
9. Bad is an unripe good fruit
10. Governance of Heaven & Governance of the Earth
11. Governance of Heaven forces the Tikkun
12. Governance of the Earth allows free choice

Chapter 3b

Governance of Heaven & Governance of the Earth

Thus there are two governances that act in
accordance with the said evolution:

One is the **governance of Heaven**, which assures
to transform everything that is not good and
damaging back into being good and beneficial.



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This procedure, by its nature, takes its time,
moves extremely slowly and sluggishly.

And if the thing that evolves is a sentient, alive
being, the result is that it suffers horrible pains
and suffering while it lies under the compassion
of evolution, which moves with immense cruelty.

On the other hand, there is the **governance of the
earth**, which means human beings, who assumed
governance over the said laws of evolution.

These people are powerful enough to free
themselves from the fetters of time, and in so
doing they are hastening the End—which means,
the end of the process of ripening and correction,
which is the end of its development

And this is in accord with what our sages said (in
the Talmud, tractate Sanhedrin 98a) about the
end of the process of salvation and redemption
for the Israelites.

Commenting upon the quote "I am the Lord, in its
time I shall hasten it", they said: if they merit it, I
will hasten it; if they don't merit it, it will be in its
time."

Liberated from the fetters of time

They wish to say, that if the Israelites will merit
and adopt the law of evolution, through which
they will need to transform their bad qualities
into good ones, and bring it under their own
governance.

Which means that of they should focus their
hearts and their minds on correcting their bad
qualities and transforming them into good ones,
then "I shall hasten it."



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That means that they would thereby be completely liberated from the fetters of time. But this *end* is entirely dependent upon their own desire, which means that it is a function of their abundance of actions and attention.

In this, they would be found to be "hastening" the 'End'.

But if they did not merit taking the evolution of their bad qualities under their own governance, but instead chose to leave it in the hands of the governance of heaven, even then they are guaranteed the completion of their salvation and the completion of their correction.

Because there is complete trust in the governance of heaven, which operates according to the gradual law of evolution, level after level, until it transforms all that is evil and damaging into good and beneficial, just like the fruit on the tree. And the *end* is sure, except that it would come "in its time."



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This means, that the matter is completely dependent upon, and connected to, the dimension of time. Because this gradual development, until it reaches its *end*, it must pass through many levels of various kinds.

The nature of this process is to go on very slowly and with great sluggishness and ends up taking a very long time indeed.

And what emerges out of what we have discussed thus far is that the evolving thing is living sentient beings - it must, in the course of passing through these evolutionary stages, undergo great and terrible suffering.

Because all the propelling force inherent in these levels, which is able to push a human being from a lower level to a higher one, is powerful simply because it uses the propelling force of the suffering and the pain that have accumulated in the lower level to the point that they become unbearable.

Only then one is forced to relinquish that level and ascend to a more important one.

The sages said (in the Talmud, tractate Sanhedrin, 97b): "The Creator installs for them a king whose decrees are as hard as those of Haman. Then the Israelites do *Teshuva* [repentance], whereupon He brings them back to the good path."

And the '*End*' that is promised to the Israelites, according to the aforesaid law of gradual evolution, is referred to "in its time," which means, tied up in the fetters of time.

And the sure '*End*' for the Israelites, if they take the evolution of their own qualities into their own hands, is called "I shall hasten it," i.e., it is completely independent of time.



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